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ABSTRACT

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Moral and Faith Development in Seventeen-year Old Students

By

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ABSTRACT

Fifty seventeen year-old students in a variety of types of schools (parochial, private, public) in two New England areas were interviewed for moral and faith development according to the theories of Kohlberg and Fowler. Socio-economic level and IQ were highly correlated with faith and moral scores. Experiences of the death of someone close and/or of life styles and perspectives different from one's own (often missing in the lives of adolescents in the suburbs) seem to foster role-taking an important element in both faith and moral development. Implications for education are discussed.

This paper presents research on the moral and faith development of seventeen-year old students and relies heavily on the constructivist developmental theorists. It will thus be necessary to describe the theory in general and specifically the developmental theories of Piaget, Kohlberg and Fowler before describing the research. These theories are developmental in that they represent persons as going through an invariant sequence of stages, cognitive, moral and faith respectively. They are constructivist in that they represent persons as constituting their experiences, actively shaping and interpreting experiences out of a qualitative world view (Kegan, 1977, p. 116).

Developmental psychological theories which follow Piaget present growth and development as successive interactions between the self and the other or not-self, so that there is an increasing distinction between and integration of the self and the other. Piaget presents the person developing cognitively, going from an ego-centric construction of the physical world, through processes of assimilation and accomodation to a differentiated view of self and the world. By assimilation, the person takes the other into his/her own view; by accommodation, the person goes out from the self-centered view and reorganizes his/her construction of reality so that it becomes more and more independent of personal perceptions. The person goes through stages of equilibration when there is a temporary balance followed by interaction with more and different others. This interaction creates an imbalance and further decentering and further recognition that what was thought

to be the self was not the self. That decentering, distinction and differentiation results also in further relationship with the not-self and further integration with it. As Kegan (1977) points out,

> The developmental career is the qualitatively increasing understanding "of a world's point of view" for the self to take in in its understanding of the world. (p. 59).

If Piaget elaborated developmental theory showing how we grow in knowing objects, Kohlberg, using the same basic processes of decentering, assimilation and accommodation, formulated a theory of moral development. In this theory, what is right in relation to persons is the focus, rather that what is true about objects. But the same process of decentering, of distinguishing self from the other, especially in the capacity to take the role of the other, is present.

Fowler, too, views his faith development theory as a constructivist developmental one which the individual shapes and interprets experience and through the interaction of experience and self, continually reorganizes the construction both of self and other, going through phases of balance and phases of transition when new reorganizations are begun. He defines faith as a way of making meaning which gives wholeness to our lives. The person gives shape or meaning to the environment either unconsciously (or blinding accepting the culture or institutional meaning as a child does) or consciously as a mature person can. As Fowler (1976) says:

> In order to have a sense of relatedness to an ultimate evvironment a person or community must construct the idea or image of an ultimate environment. This means, then, that

> faith as a mode-ofbeing-in-relation to the ultimate environment, involves--for persons and communities--acts of knowing, constructing, or composing an apprehension of an ultimate environment....It is time to make clear to the reader that my ecological metaphor "ultimate environment," if translated into Jewish or Christian terms, would be called "Kingdom of God" or, as Teilhard has it, "The Divine Milieu."

Thus, ultimate environment implies, I think, more than the visible environment. It implies awareness of the larger issues of "up-against-moments" when persons realize their limitations-moments of pain, failure, death, injustice and evil. This is p psychological definition of faith from a constructivist developmental point of view. It can be applied to those who are members of an institutional religion as well as to those who are not. Those who view faith as possible only to those affiliated with a religious institution should be aware of the breadth of Fowler's use of the word faith. Hebrews 11 of the New Testament gives examples of those with great faith and in a special relationship to God and to His promises and speaks of faith as the "assurance of what we hope for and conviction about things we do not see." The faith Fowler speaks of is a construction or construing by a person and speaks more of the person construing than of what is construed. The author of Hebrews was concerned more with what was hoped for than with the person hoping or construing. Thus within the Fowler perspective, it would seem that the statement, "to lose one's faith" would refer to the loss of one's current construction of the meaning of the ultimate environment and, in a very real sense,

could mean a developmental advance, if that person went from a view of the meaning of his/her life that was merely an echo of what others had said, to a view of meaning that was constructed personally. This meaning may well be expressed in the traditional terms and symbols of the past but it has been worked through and constructed personally.

Thus, in the three theories of Piaget, Kohlberg and Fowler, there are the factors of decentering, invariant sequence, of construction by the self of relationships to things, persons and ultimate environment. Piaget describes the sequence of relationship of self and objects in terms of knowing and truth through a process of decentering. Kohlberg describes the invariant sequence of the structures constructed by the self in search of the right relationship to other persons. Fowler proposes the invariant sequence of the structure constructed by the person in search of the relationship to the ultimate environment. Because of these common elements, it is possible to explore, by interview, the moral and faith development of specific groups.

Stages of Moral and Faith Development

Because we are reporting on the moral and faith development of seventeen year old students, we will now briefly describe the stages of moral and faith development as described by Kohlberg and Fowler.

Both theories have three levels of development with two stages in each level. The levels and stages can be seen in the light of the relationship of self and the gradually expanding other.

The first level is a very egocentric one in which the distinction between self and other - or even the awareness of the other - is not clear. In level one, the hedonistic level, the moral stage

one is called the punishment-obedience stage where one acts to avoid punishment or because external authority has so decreed. Stage two expands and moves further away from an egocentric awareness to an awareness of the other. Right action is what is expedient for oneself, but there is, at the same time, an awareness that, if one helps the other, the other might help one.

In level two, the dominant egocentrism of level one is replaced by what seems to be a denial of the self or an immersion of the self in the group. Kohlberg calls it the Conventional Level. Maintaining the expectations of one's family, group or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. (Kohlberg, 1973). Stage three within this level regards as good what pleases or helps others and is approved by them. Stage four is an orientation toward authority and fixed rules and the maintenance of the social order.

The third level is called post-conventional by Kohlberg. In terms of the self-other relationship, it can be designated as a level of differentiation and integration of the expanding world or expanding other. The self is seen as distinct from but related to, not only one's own culture or society, but to the whole species-to all human beings. As Kohlberg (1973) describes it:

> At this level, there is a clear effort to define moral values and principles that have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups (1973, p. 631).

Within this level, the fifth stage, entitled the social contract legalistic orientation, defines right action in terms of individual rights and standards which have been critically examined and agreed upon by the whole society. There is an emphasis on the legal point of view but there is also an emphasis on the possibility of changing laws in terms of a rational consideration of social utility (rather than freezing it in terms of stage 4, law and order).

The universal-ethical principle orientation of stage six defines right by conscience in accord with self-chosen ethical principles, universal principles of the reciprocity and equality of human rights, and of respect for the dignity of human beings as persons.

The question has been raised by several as to the basis for assuming that stage six has greater moral adequacy than stage five or four. Kohlberg (1973) has answered this assuming an isomorphism of psychological and philosophical theory. He says that this isomorphism of psychological and normative theory generates the claim"that a psychologically more advanced stage of moral development is more morally adequate by moral philosophical criteria." (Kohlberg, 1973, p. 634).

Kohlberg would claim that the natural structures of stages five and six emerge in non-philosophers when they reflect to the limits of the stage four morality. They are natural, not because they are innate (which they are not) but because they result from experience and are a restructuring of the relationship of the self to the other. Here they seem to contradict Gibbs (1977) who feels that only the first four stages are natural and last two stages are existential, that is, they

are results of my reflection. These stages are not the result of teaching or ideology, such as we might find in stage 4. In fact, Kohlberg feels that two of the major ethical theories correspond to kohlberg's description of stages five and six.

Kohlberg then claims that stage six is morally more adequate from a psychological point of view because it is more differentiated and more integrated. This is seen best in the fact that a person on stage four of moral development, while seeing and recognizing the rights of others, does not recognize correlative duties. A stage six person would see that if I have the right to live, this right implies the duty of others to save my life.

In stage six, my right to life implies your duty to protect that life. There is an equilibration of rights and duties here that is not seen in earlier stages. Stage six sees that the obligations derive from the rights of others and not from the consequences (stage 2) nor from the role expectations (stage 3) nor from the laws of society (stage 4) nor from stage five which, while it says that someone has a right to life, does not hold that there is a duty to steal for a stranger. Thus only stage six has full reversibility. Whereas in stage five, there might be a conflict of the differing rights of different groups, stage six sees the fundamental equality of persons.

While no seventeen year old, to my knowledge, has reached stage five, and very few adults have reached stage six, a clarification of the moral adequacy of both stages is necessary, since the assumption of the moral adequacy of stage six is implicit in the description of all stages, even the lower ones.

FAITH LEVELS

In the description of the development of the levels of Faith by Fowler, we see the same pattern of levels that are evident in moral development. There is the ego centrism of level one which develops into the immersion into the other or confusion of self and other evident in level two and develops into level three where the selves are clearly differentiated from others and from society yet are integrated with or related and committed to the other-even to the ultimate environment.

Fowler has presented seven structural characteristics of each stage best thought of as aspects of or windows into the structural whole of each given stage. (Fowler, 1976).

These characteristics are:

1. Form of logic-or stages of cognitive development according to Piaget.

2. Form of World Coherence-ways by which the persons try to pattern their ultimate environment.

3. Role-taking-or the ability to take the perspective of others. (Both Kohlberg and Fowler see role-taking as essential components).

4. Locus of Authority-the way persons rely upon different kinds of authority regarding the nature of ultimate environment.

5. Bounds of Social Awareness- refers to the extent of awareness of the respect for other groups.

6. Forms of Moral Judgment- refers to the stages of moral judgment according to Kohlberg with slight modification.

7. Role of Symbols-refers to the developmental sequence of symbolic awareness, since many of the realities of the ultimate environment can only be represented symbolically. The development ranges from a literal or realistic view of symbol-taking the symbol as reality-to an awareness of the evocative function of symbols. In the later stages, symbols are seen as having to be related to the culture of the times and as varying in different cultures.

Rather than describe in detail these seven characteristics on each stage, I will summarize and give a more global description of each stage, particularly of stage 2,3, and 4, since most of the high school students interviewed seemed to fall into one or all of these stages. In the appendix is a schematic outline of the stages, including diagrams offered by Fowler for each stage.

STAGE 1-Intuitive Projective Stage

The egocentric level contains, as it did for Kohlberg, two stages and is marked by very little awareness of self as distinct from others. In stage one the fantasy filled fluid world of the child leads him/her to depend closely on primal others. The child has not yet begun to sort out and put into order personally his/her experiences and relies heavily on what trusted elders tell him/her. This stage is found in early childhood.

STAGE 2-Mythic Literal

This stage is found in late or middle childhood. The child is beginning to form a meaning of the ultimate environment, chiefly by stories and myths, and these are usually taken literally. Where stage

one rarely presented God anthropomorphically, stage two children favor such images with great drama and concreteness especially in such stories as Adam and Eve, etc. which they perceive literally and not symbolically. If children do not develop beyond this stage, they will have great difficulty in high school reconciling the Bible story of Creation with the theory of evolution presented in biology courses.

STAGE 3- Synthetic (Conventional)

Just as in the Kohlberg moral stage 3 and 4, the faith stages 3 and 4 (whether seen in youth or adult) are characterized by strong group characteristics. Stage 3 is a conformist stage governed by the expectations and judgments of significant others. There is no questioning and not enough of an independent identity to enable one to form one's own views. Nor is there any doubt about the validity of the views of the significant others. When the groups upon which the person depends conflict, there is apt to be some kind of compartmentalism especially for adults. Thus the teen-ager can conform unquestioningly to the religious beliefs of his parents and, at the same time, can act sometimes in contradiction to those views when he is with his peers. These are separate groups conformed to as the situation demands. The absence of reflection and individual personal decision or commitment to a cause or group is sometimes disguised by rebellious criticism of authority-parents, church or school. But the rebellion is a kind of negative conformity rather than an insightful reflective rejection of values and world view. The world-view of the favored group is accepted unquestioningly. There is a tacit non-critically self-aware system where the qualities of the messenger, (teacher, friend or leader) as sincere and truthful, are more important than the

message.

STAGE 4-Individuating

The faith stage 4 seems to be somewhat more critical of the system than the moral stage 4 in that the moral stage 4 seeks to maintain the existing order at all costs, whereas the faith stage 4 is more critically aware of beliefs and is reflectively committed to these beliefs by a personal decision. The derived identity (From the group) of stage 3 is now an autonomous identity. Like the moral stage 4, however, faith stage 4 believes that every other system of belief except the one chosen is wrong. The major achievement, however, is that of a self, consciously integrated with and committed to the other (however narrow that other is defined). The transition from stage 3 to stage 4 may begin around the ages 17-18. Therefore it was expected that many of the subjects interviewed would evince signs of disequilibrium. Of course, it is possible for adults to remain in transition for several years and to experience the need to dramatically restructure the relation to ultimate environment even after the age of 40 or 50, depending on what experiences prevent or stimulate or fail to stimulate such a development. Because of the need for consistency and clarity, many adults prefer to remain in stage 4.

STAGE 5-Paradoxical-Consolidative

Just as in the moral stage 5, the person moves out of group or national identification to the larger community, beyond race, class or ideology, so does stage 5 of faith development transcend group identity. Yet this is not the egocentrism of those on stage 1 or 2 who were unaware of groups beyond family or trustworthy persons. This is a self, aware through experience, pain, suffering, responsibility and failure,

of the cost of irrevocable commitments. The person is able to look at his/her stage 4 commitment to one institution or world view and see the flaws in that institution and world view as well as the strength in other world views. The minimal age for reaching this stage is 30, because of the need for life experiences of "up-against moments" - up against the limits of being human, seen in sickness, failure, evil, etc. Stage 5 remains divided, beaause it sees that the universalities it must accept will be at the cost of long-held loyalties.

STAGE 6- Universalizing

Here, as Fowler says, the self engages in spending and being spent for the transformation of present reality in the direction of a transcendent actuality. The self is affirmed and free of the narrow constrictions of group and institutional loyalty demanded of those on stage 3 and 4 and is committed freely to the unlimited other-an ultimate environment without limits. Fowler questions whether this really is a structural advance over stage 5, but then goes on to show h the radical decentering of self as the source of knowing and value and its total spending of self for the universe of Being is a qualitatively developmentally new structure.

Thus these two theories of Kohlberg and Fowler represent the development of the self in relation to others in qualitatively new ways or new structures at different stages. Both theories assume the progression of structures as natural, invariant, with each new structure subsuming or transforming the previous structure in a dialectic way. There is not necessarily an addition of content of moral axioms or religious teaching. This is essentially a transformation of structure, of the way the person structures reality.

We may pause now to see what is meant by structure in this context.

Most structuralists would agree that the structure is not a map or a thing but an activity-in developmental psychology, the activity of the self-in-interaction with the other. We can look at it in two ways. As the anthropologist Levy-Strauss analyzes myths to see the patterns or structures, those structures become more intelligible.

> The goal of all structuralist activity, whether reflexive or poetic, is to reconstruct an "object" in such a way as to manifest thereby the rules of functioning (the functions) of this object...We see, then, why we must speak of a structuralist activity: creation or reflection are not, here, an original "impression" of the world, but a veritable fabrication of a world which resembles the first one, not in order to copy it, but to render it intelligible (Barthes, 1972, pp. 149-150).

In this sense, then, Piaget, Kohlberg and Fowler are all reconstructing the activity of the person knowing objects, deciding the rights of others, and relating to the ultimate environment, respectively, presenting the different structures at each successive stage of development. The assumption, then, is that there is an isomorphism between what they describe and what is actually going on. All three theories hold that their structures are natural, and universal and trans-cultural. If linguistic analysis has been able to get at the universal language structure, then phenomenological analysis may be able to get at universal moral and religious structures. Thus, the descriptive analysis of the constructivist developmental psychologists could be supported and confirmed by phenomenological analysis.

Because of the interest of the educators and psychologist in moral development and because of the concern both over the current alienation of some youth and the excessive religiosity of other youths, research into faith development was begun over two years ago. Fowler and his associates were already doing research to validate and expand the description of the six stages. My concern was primarily a developmental one. I wanted to see what events, situations, persons were important at what time of life in the development of faith and morality. In the course of my research and teaching I have been consistently faced with one great danger, the danger of labeling and boxing into one category all of the persons I interviewed. That was not my purpose, nor is it, I believe, the purpose of those who set forth these theories. The insights of developmental theory should be directed, not toward the categorizing of persons, but toward the understanding of those factors which stimulate and those factors which stifle development.

I was looking at certain specific questions about the faith and moral development of seventeen-year-old students:

1. What factors or persons in his/her life stimulate that level of faith?
2. What factors or persons in his/her schooling stimulate the level of faith?
3. What impact do:
   a) family
   b) peers
   c) models
   d) courses and classes -school environment
   e) religious affiliation

f) attendance at Church

have on their faith and/or moral level?

Obviously some of these questions could be answered by statistical analysis of interviews. Others required a more qualitative analysis.

Two studies were carried out within the past two years, one contrasting the faith and moral level of eleven year - old children with that of seventeen year-old children in the Boston area in a variety of school settings. The other will be reported here.

METHOD

Subjects:

Fifty adolescents were interviewed, ten seventeen year-old boys and girls in Boston parochial high schools, ten in metropolitan Boston public schools and attending religious education after school, fifteen boys and girls attending private non-denominational schools in the Fairfield-Westchester area and fifteen boys and girls attending Catholic private schools, ten in the greater Boston area and five in the Greenwich area.

Procedure:

Each person was interviewed on a one to one basis by the author. The interview was taped, transcribed and scored for both faith and moral stages by the author and one other scorer. The first thirty interviews had a variety of second scorers. The last twenty interviews were scored by the same second scorer but in both cases the correlation was well above the .01 level.

For the first fifteen interviews I began with the Heinz dilemma of Kohlberg and at the end of that dilemma I asked further questions about death, the reason for sickness, etc. The interview was openended. For the faith interview, I was trying to get at, not the content of the person's faith, so much as the structure of the adolescent's thinking about the meaning of life, death, sickness, evil and, when they mentioned it, (as most of them did), God. The manner in which the children conceptualized or symbolized God was probed considerably as it was felt that this was a good indicator of the structural level of the child's faith.

For the last twenty-five interviews, I began be asking the adolescents about the important events in their lives that they recalled. Usually they reported an event connected with death and/or fear, e.g., the death of a grandparent, being stung by bees, etc. From this we moved easily into a discussion of why there is death or sickness. It seemed to me that these discussions of ultimate or up-against-moments was most fruitful in uncovering the adolescent's way of construing his/her place in the universe. In both procedures, I was pursuing the person's view of his /her relation to the "ultimate environment" as described by Fowler. At the end of the last twenty-five interviews, I presented the three moral dilemmas of Form A of Kohlberg. Most of the seventeen year-old children spoke for about one hour and fifteen minutes.

In the scoring, we found it helpful to indicate transition and mixed stages in the following manner. This applies to the scoring for the faith and moral interviews. For example:

Pure Stage 2 = 2

Stage 2 (3) = 2.2

Stage 2-3 = 2.5

Stage 2 T 3 = 2.7

Results (Analysis of Quantitative results)

As expected, the mean score for both faith and moral development for the entire groups was globally in stage three for these persons are developmentally on the group conformity stage delineated by both Kohlberg in his stage 3 good boy level and Fowler in his description of the synthetic conventional level stage 3. The mean moral score was 3.2, the mode was 3 and the median was 3. The mean faith score was 3.4, the mode was 3.7, and the median was 3.6.

Correlations were highly significant (at .001 level) between the faith and moral scores of the adolescents as scored by the chief researcher. Correlations, significant at the .001 level between the faith scores of the two scorers (correlation .71) and the moral scores of the two scorers (correlation of .56) indicate high scorer reliability.

Correlations were also made to see what significant relationships would emerge between faith and moral scores and the following variables: sex, socioeconomic level, type of school, locality, IQ, type of religious affiliation, experience of death and Church attendance. There was no significant correlation between either the faith or the moral scores and any of the following variables: sex, locality, experience of death, type of religious affiliation, type of school or attendance at Church. If we are to assume any causal relationship underlying correlation, the fact that neither the type of school nor attendance at Church were correlated with faith or moral scores leads one to assume also that faith

and moral development depend on factors other than Church attendance or whether or not one attends a religious school.

Moral scores and socio-economic level were highly correlated (significant at .007) so that the higher the socio-economic level, the higher the moral scores. The same is true for the faith scores where the correlation was significant at the .02 level.

Although we only obtained 25 IQ scores and had asked for students with high and low scores, we did obtain correlations of IQ with faith and moral scores. Moral scores correlated with IQ at a level of significance of .004 while faith scores correlated with IQ at a level of significance of.01. This in not surprising since both Kohlberg and Fowler admit a strong cognitive factor in their theory and are structuralists.

We also calculated the significance of the difference of the mean to see if the mean faith and moral scores were significantly different in the type of schools. The null hypothesis could not be rejected in any comparison. There was no significant difference between the faith scores of students in Catholic schools and the faith scores of those students either in public schools or in private non-denominational schools. The most significant difference was that the faith scores of those in private Catholic Schools were higher than the faith scores of those in private non-denominational schools, but the significance was only at the .10 level. There were no significant differences in the moral scores at all.

Discussion of results:

This discussion must, of necessity be two-fold, one part based on the quantitative results given above and a second part, a more

qualitative analysis, based on insights derived from the interviews themselves. My own bias is toward the second part. I find it alien to me to quantify faith and moral development and feel that the intuitive insights derived from interviewing adolescents are far richer and perhaps more valid. As psychologists probe more deeply into the cognitive and meaning aspects of persons, this dilemma of seeking quantitative analyses of human qualities becomes greater.

Analysis of quantitative results:

In this particular study, not finding significant results is perhaps more important than finding borderline results. The fact that there was no significant correlation between the type of school and the level of faith and moral development raises the question of the value of a certain type of school. Earlier studies had also indicated that children in parochial schools had no higher or stronger values than those in public schools. In this study, too, the type of school does not appear to be one of the crucial factors in faith and moral development.

The other non-result or lack of correlation between level of faith and moral development and attendance at Church might be some source of comfort to those parents concerned about their children who are no longer attending Church services regularly.

In fact Church attendance was correlated or not correlated with some very interesting factors. High socio-economic level was correlated with non-Church attendance at the .006 level. As expected, there was a high correlation between those who attended parochial schools or religious courses (CCD) and private Catholic schools. Church attendance and IQ were negatively correlated which implies that

the higher the IQ the more likely the student was not to attend Church.

Even though there was no correlation between faith and moral level and Church attendance, religious educators and leaders might well look more deeply into what students might be saying (especially the more intelligent ones) when they do not attend Church. It might be that they are in the transition between stage 3 and stage 4 and need some distance from the unthinking habits of childhood. This phenomenon might also indicate something about Church services and about the students' view of the institutional Church. It could be that the Church services have no meaning for the students who work through their faith problems elsewhere and with other more understanding communities.

Finally, one unexpected finding in this study needs much more investigation. The fact that those in the Boston area, even though in private schools, had consistently, though not significantly, higher faith and moral scores than those in the Fairchester area agrees with one part of Kohlberg's findings but not another. He found that the environment is an important factor in moral development. Because middle class children have more opportunities to experience a wide variety of groups, he found that they usually are more advanced in moral stages than those of a lower socio-economic status (Kohlberg, 1976). But in this study we found that the scores of one group of middle-class children (Fairchester) consistently lower than those of the other group (Boston). The hypothesis that lack of experience of other groups impedes moral growth still holds. The segregation this time is not imposed by society on poor children, but by wealthy

parents on their own children. Ironically the very effort of the parents in Fairchester to shelter their children from crime, and from the experience of the poor, by keeping them in the sheltered suburban environment, may well contribute to the stunting of their moral growth. The suburban Boston children, on the contrary, had to go to Boston and through depried areas in order to go to hospitals, athletic events, concerts, etc. This finding certainly requires more corroboration because it could be of great educational significance.

Summary and Conclusions

Fifty seventeen year-old students in a variety of school settings were interviewed to determine the level of their faith and moral development. The mean scores for both faith and moral development indicated that this is an age of conformity and conventionality. The constructive developmental theory and model does provide insight into these students as it gives us structures that help to order the data acquired and also seems to correspond to what is actually going on.

The structuralist theory also indicates that development only occurs when existing structures are confronted with experiences they cannot absorb. Again this aspect of the theory was useful in evaluating some of the data. When one group was consistently below the other groups on faith and moral development, lack of variety or diversity in their experiences seem to account partially for this phenomenon especially when both groups were from upper middle class. The group with lower scores were not stimulated by any experiences to move even from peer conformity to institutional conformity, for they did not experience the deficiencies of peer group standards.

This theory could also help educators to see more clearly that their role is precisely to present those experiences which will trig-

ger movement of their students from where they are to the next stage. Mere giving of content or mere exposition of moral principles will accomplish little unless accompanied by those experiences which, by showing the inadequacies of present structures, will stimulate students to reject the present ones and construct new structures. Nor can seventeen year-old students go directly from peer conformity to principled thinking. The intervening stage of ideological commitment to one institution is an essential one. Perhaps at one point the students in the "segregated" environment might have been given some principles, but clearly they dissolved the meaning and cut down principles to the structure of peer group loyalty. For the structuralist theory holds that there is understanding of only one stage above where one is.

Therefore, further research into the effect of different types of environment should be done, whether that environment is segregated involuntarily by economic poverty, or voluntarily by economic plenty. Longitudinal studies are also needed as well as research on peoples od different cultures and even on different parts of this country.

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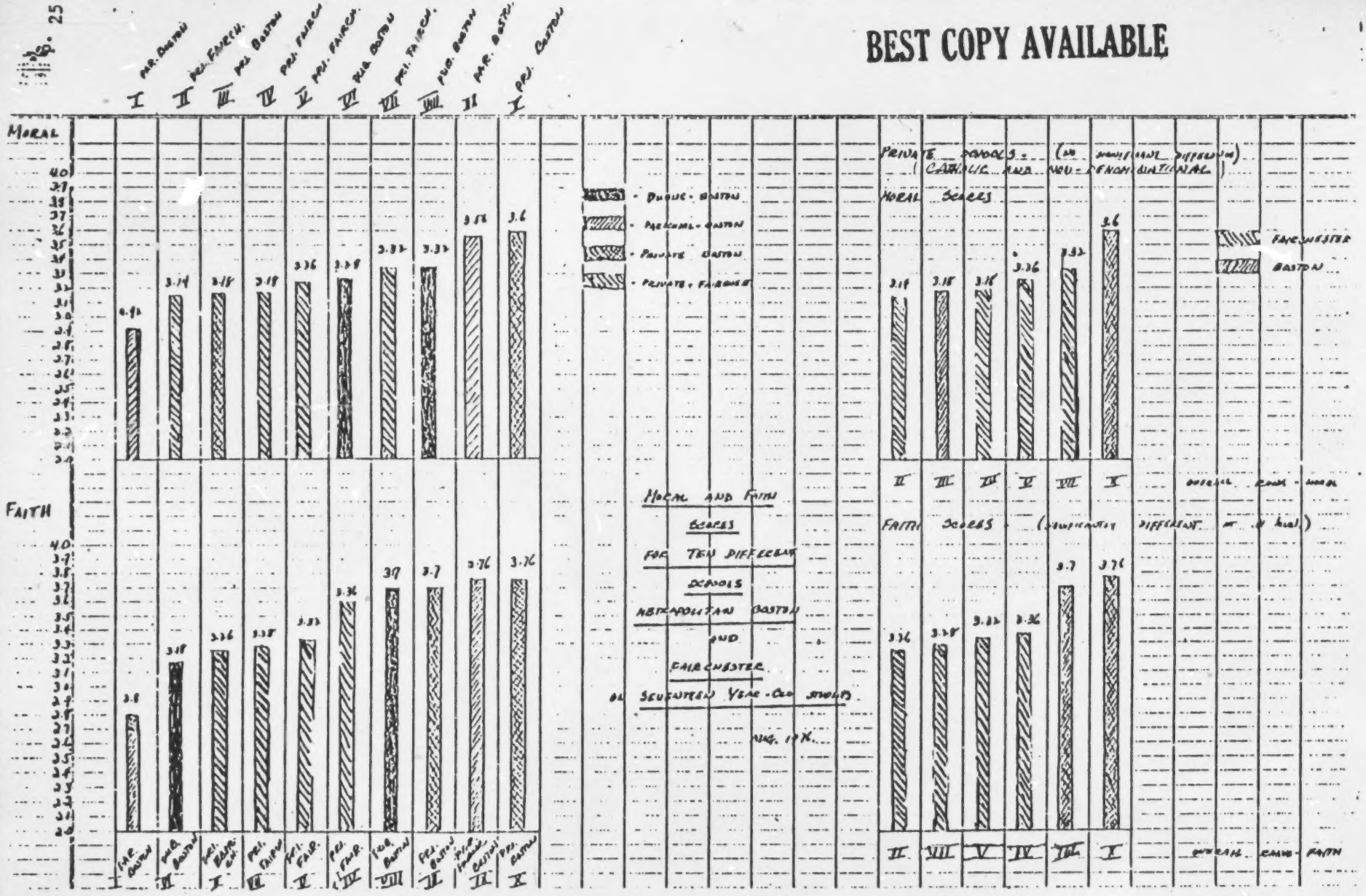

TABLE I CORRELATIONS

	SEX	S.E.	TYPE OF SCHOOL	LOCALITY	IQ	MORAL	MORAL 2
SEX	1.0000	0. 1332	0.0909	0.1782	-0.4726	-0.1531	-0.2629
SE	0.1332	1.0000	-0.6127	-0.4675	-0.3323	-0.3461	-0.0576
TYPE	0.0909	-0.6127	-0.4675	0.5183	0.1138	0.0035	-0.3220
LOCAL	0.1782	-0.4675	0.5183	1.0000	-0.1724	-0.0266	-0.2099
IQ	-0.4726	-0.3323	0.1138	-0.1724	1.0000	0.5195	0.2085
MORAL	-0.1531	-0.3461	0.0035	-0.0266	0.5195	1.0000	0.5623
MORAL2	-0.2629	-0.0576	-0.3220	-0.2099	0.2085	0.5623	1.0000
FAITH	-0.-581	-0.2901	0.0370	0.1738	0.4261	0.4825	0.4952
FAITH2	-0.2909	-.0720	-0.2788	0.0066	0.3403	0.4453	0.6776
LENGTH	0.0186	-0.4090	0.2099	0.2525	0.2400	0.2895	0.0256
DEATH	-0.0436	0.0407	-0.1389	-0.1166	-0.1149	-0.0513	-0.0334
ETHNIC	-0.0274	-0.2575	0.4730	0.1474	0.0951	-0.2276	-0.3068
RELAFF	0.0000	-0.3503	0.5359	0.2828	0.0370	0.0390	-0.1365
CH.ATT.	0.0521	0.2233	-0.4591	-0.1762	-0.2822	0.0914	0.0029

FAITH	FAITH 2	LENGTH	DEATH EXP.	ETHNIC .	REL.AFF.	ATT. CHURCH
-0.0581	-0.2909	0.0186	-0.0436	-0.0274	1.0000	0.0521
-0.2901	-0.0720	-0.4090	0.0407	-0.02575	-0.3503	0.2233
0.0370	-0.2788	0.2099	-0.1389	0.4730	0.5359	-0.4591
0.1738	0.0066	0.2525	-0.1166	0.1474	0.2828	-0.1762
0.4261	0.3043	0.2400	-0.1149	0.0957	0.0370	-0.2822
0.4825	0.4453	0.2895	-0.0513	-0.2276	0.0390	0.0914
0.4952	0.6778	0.0256	-0.0334	-0.3068	-0.1365	0.0029
1.0000	0.7172	0.7184	0.0813	-0.1827	-0.0692	-0.0486
0.7122	1.0000	0.2996	0.1258	-0.0939	0.0365	-0.0058
0.1784	0.2996	1.0000	-0.0041	0.1321	0.1447	-0.1677
0.0813	0.1258	-0.0041	1.0000	0.0180	0.0220	0.1477
-0.1827	-0.0939	0.1321	0.0180	1.0000	0.7269	-0.4536
-0.0.0692	0.0365	0.1447	0.0220	0.7269	1.0000	-0.4432
-0.0436	-0.0058	-0.01677	0.1477	-0.4536	0.4432	1.0000

MORAL AND FAITH DEV.

TABLE 2

SIGNIFICANT CORRELATIONS

FACTORS CORRELATED		CORRELATION	Number	LEVEL OF SIGNIFICANC
Sex and	IQ (1-M.2-F.)	-0.4726	25	.009
SE and	Type school	-0.6127	50	.001
	locality	-0.4675	50	.001
	IQ	-0.3323	25	.05
	Moral score	-.03461	50	.007
	Faith score	-0.2901	50	.02
	Length	-0.4090	50	.002
	Ethnic	-0.2575	50	.03
	Religious Affiliation	-0.3503	50	.006
	Church Attendance	0.2233	50	.06
Type of school and	SE	-0.6127	50	.001
	Locality	0.5183	50	.001
	Length	0.2099	50	.07
	Ethnic	0.4730	50	.001
	Rel. affil.	0.5359	50	.001
	Att. at Church	-0.4591	50	.001
Locality and	SE	-0.4675	50	.001
	Type of School	0.5183	50	.001
	Length	0.2525	50	.038
	Rel. aff.	0.2828	50	.023

Key:
Type of School: Par.1; CCDor public with rel. instruction 2; 3 Cath. priv.
4 -private non-denominational

Locality- 1-City ; 2-suburb ; Ethnic:1-Irish; 2-Italian; 3-German 4-Fr.Can. 5-other

Religion- 1-Cath. 2-Episc. ;3-Prot. ;4- Jew ; Church Att. 1-No; 2- Yes

GERMAN

MORAL AND FAITH DEV.

TABLE 2 - cont.

CORRELATIONS _ SIGNIFICANT

FACTORS CORRELATED		CORRELATION.	Number	LEVEL OF SIGNIFICANCE
IQ and Sex		-0.4726	25	.009
	SE	-0.3323	25	.05
	Moral score	0.5195	25	.004
	Faith score	0.4261	25	.017
	Att. at Church	-0.2822	25	.086
Moral and	faith	0.4825	50	.001
	length	0.2895	50	.02
	ethnic	-0.2276	50	.056
Faith and	moral	0.4825	50	.001
	rel. aff.	-0.0692	50	0.31
	length	0.1784	50	.108
Scorer 1 and scorer 2				
	on Moral	0.5623	47	.001
	on faith	0.7172	47	.001

Note: all faith and moral scores given in the first correlations were those of the author.

GERMAN

TABLE 3 T Tests on Significance of Means

Variable	Mean	SD	SE	T Value	Deg.Freedom	2-tail Prob.
Moral score	3.27	.738	.104			
Faith score	3.40	.591	.083	-1.34	49	0.188
FAITH SCORE Par.	3.28	.896	.283			
CCD(Pub.)	3.41	.69	.218	-0.36	18	0.721
MORAL SCORE Par.	3.24	1.0	.316	-0.15	18	0.884
CCD(public)	3.3	.809	.256			
FAITH SCORE Parochial	3.28	.89	.28	-1116	23	0.258
Priv.Cath.	3.57	.33	.087			
MORAL SCORE Parochial	3.24	1.00	.316	-0.20	23	0.845
Private Cath.	3.306	.692	.178			
FAITH SCORE Parcchial	3.28	.89	.28	-0.14	23	0.886
Priv.Non.Den.	3.32	.48	.125			
MORAL SCORE Parochial	3.24	.100	.316	-0.04	23	0.967
Private Non.Den.	3.253	.603	.155			

TABLE 3- cont.(page2)

Variable	Mean	SD	SE	T Value	Deg. Freedom	2-Tail Prob.
FAITH SCORE						
CCD (Pub.)	3.41	.69	.218	-0.79	23	0.437
Priv.Cath.	3.57	.33	.087			
MORAL SCORE						
CCD (Pub.)	3.30	.809	.256	-0.02	23	0.98
Priv.Cath.	3.3	.692	.178			
FAITH SCORE						
CCD (Pub.)	3.41	.690	.218	0.38	23	0.70
Priv.Non.Den.	3.32	.487	.125			
MORAL SCORE						
CCD (Pub.)	3.3	.809	.256	0.17	23	0.87
Priv.Non.Den.	3.25	.603	.153			
FAITH SCORE						
Priv. Cath.	3.57	.336	.087	1.66	28	0.109
Priv.Non.Den.	3.32	.487	.125			
MORAL SCORE						
Priv. Cath.	3.3	.692	.178	0.22	28	0.82
Priv.Non. Den.	3.25	.603	.155			
FAITH SCORE						
Non Cath.	3.32	.410	.129	-0.51	48	0.61
Cath.	3.42	.630	.099			
FAITH SCORE						
Boston Par.	.328	.891	.283	-0.14	23	0.88
Fairch.Priv.ND	3.32	.487	.125			
MORAL SCORE						
Boston Par.	3.24	1.000	.316	-0.04	23	0.967
Fairch.Priv.ND	3.25	.603	.155			

TABLE 3-cont.- T-Test

Variable	Mean	SD	SE	T Value	Deg. Freedom	2-Tail Prob.
FAITH SCORE						
BostonPriv.Cath.	3.73	.094	.030	2.84	28	0.008
Fairch. All	3.30	.465	.104			
MORAL SCORE						
Bost. Priv.	3.39	.823	.260	0.66	28	0.514
Fairch. All	3.32	.539	.120			
FAITH SCORE						
Bost. Pub.	3.41	.690	.218	0.38	23	0.705
Fairch.Priv. ND	3.32	.487	.125			
MORAL SCORE						
Bost. Pub.	3.3	.809	.256	0.17	23	0.870
Fairch.Priv.ND	3.25	.603	.155			
FAITH SCORE						
Bost.Priv.Cath.	3.73	.094	.030	2.61	23	0.016
Fairch.Priv.ND	3.32	.487	.125			
MORAL SCORE						
Bost. Priv. Cath.	3.39	.823	.260	0.48	23	0.636
Fair.Priv.N.D.	3.25	.603	.155			
FAITH SCORE						
Boston All	3.47	.661	.120	0.99	48	0.329
Fairch. All	3.30	.465	.104			
MORAL SCORE						
Boston All	3.31	.853	.155	0.40	48	0.695
Fairch. All	3.32	.539	.120			

GORMAN

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